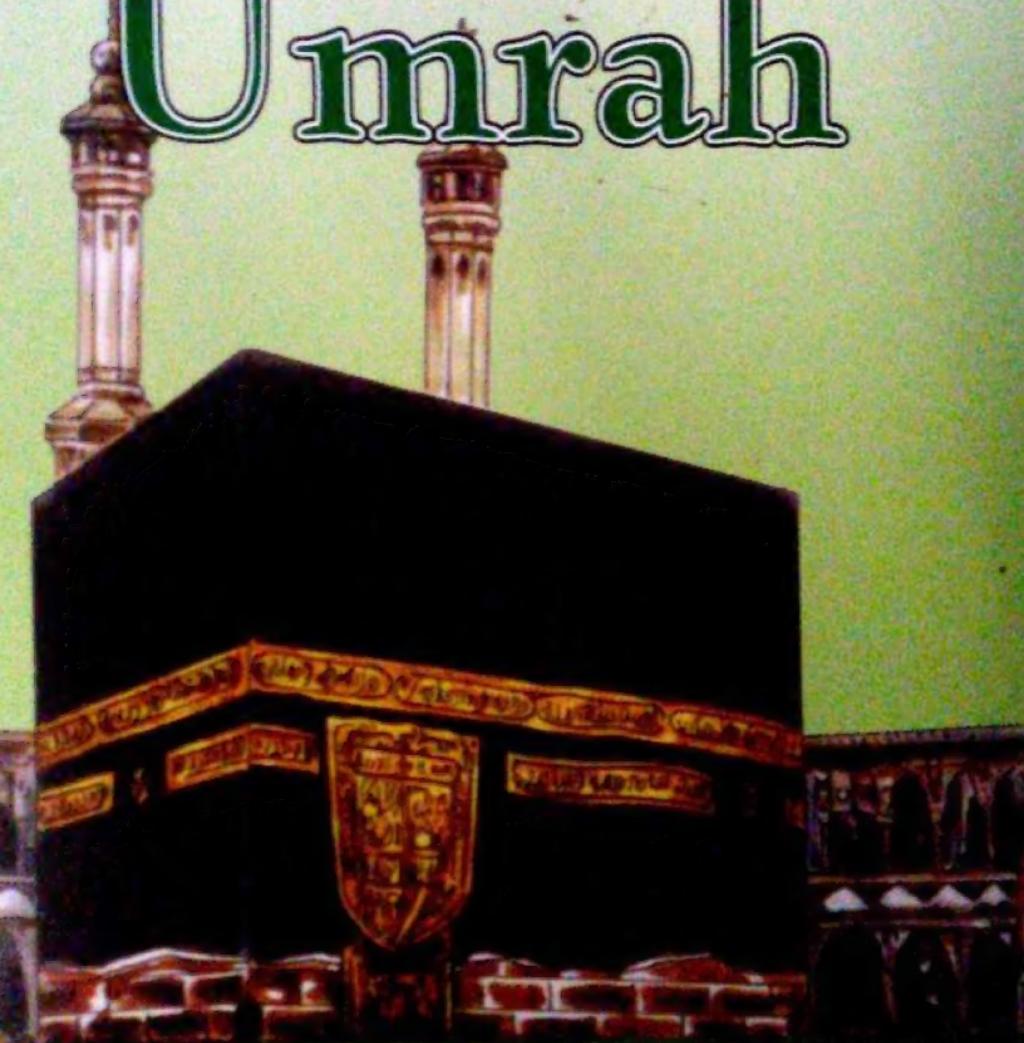
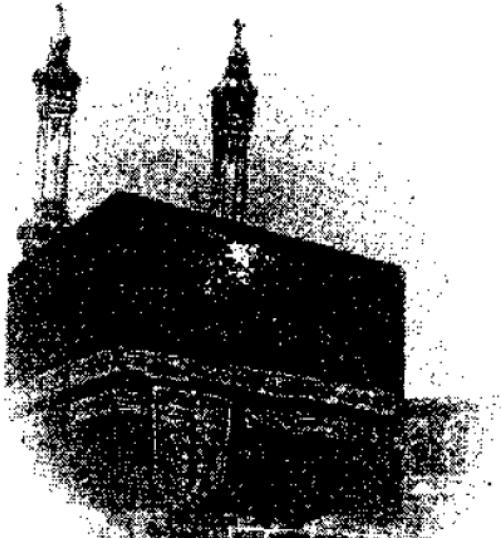


Kitabul Umrah



Maulana M. S. Banoo Nadwi

Kitabul Umrah



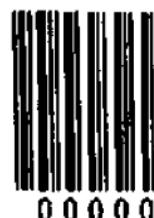
Moulana M. S. Banoo Nadwi

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KITABUL UMRAH

Moulana M.S. Banoo Nadwi



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DEDICATION

**To My parents Ghulam Hussain Banoo,
Rahmat Bibi Banoo and my late Shaikh
Sayyid Abul Hasan Ali Nadwi. (May Allah
Grant them Jannah.)**

And complete the Haj and Umrah for Allah. *(Quran 2:196)*

And proclaim unto mankind the Haj. They will come to you on foot and on every lean camel, coming from every remote path. *(Quran 22:27)*

And Pilgrimage to the House is a duty unto Allah for mankind (upon) everyone who is able to undertake the journey to it. *(Quran 3:97)*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE

In Makkah Mukarramah is a Heavenly Gift; granted by Allah to His believing slaves, His Hosue.

This is a great blessing for the dwellers of the earth that has been sent down from Heaven.

This is one Sacred Tie that joins us with dwellers of the Heavens.

This Divine Gift Descends for those who present themselves there (in Makkah), making Tawaf and deriving blessings from the spiritual bounties placed in its environs. The best chance to present one's self there is during Haj, which takes place during the month of Zil-Hijjah on specified days. This is fard once in a lifetime and sunnat or nafl thereafter.

As for the one who cannot go during the Haj season and is able to go at some other time,

could then perform Umrah. He can avail himself of Blessings and Divine Favour.

Umrah performed solely with sincere intentions for the Pleasure of Allah, will result in the forgiveness of his sins. By visiting His House one attains the Pleasure of Allah. Blessed are those who are provided with the opportunity to perform Umrah.

Our friend Moulana M.S. Banno Nadwi has in a very concise manner presented the Umrah, its performance and what to recite in this pocket size English Edition.

People who have no knowledge of Arabic will find this booklet helpful.

May Allah Ta‘ala accept this effort and make it a source of enrichment.

**Moulana Muhammad
Rabey Hasani Nadwi**
Rector - Nadwatul Ulema
- Lucknow, India

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION - 1

﴿وَأَتَمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ ﴿١٩٦﴾

AND COMPLETE THE HAJJ AND UMRAH FOR THE SAKE OF ALLAH (*Quran 2:196*) emphasises the importance of performing Umrah. Further amplification of the virtue of Umrah is provided in the Ahadith. In fact, some Muslim jurists agree that it is Wajib to go on Umrah at least once in a lifetime if one is able to afford it.

Abu-Hurairah (رضي الله عنه) relates that according to Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “One Umrah to another Umrah, compensates for all the sins committed in between,” (Provided one stayed away from wrong).

(*Bukhari/Muslim*)

There are certain important factors that every intending Mu'tamir (person going on Umrah) should be acquainted with, prior to his departure. Chief among these is the sincerity of intention, the niyyah. The performance of an Umrah is an act of piety and as such, should be devoid of pride and arrogance. Humility should be the key word.

Inviting friends and relatives to lavish farewell receptions to celebrate one's going on Umrah or Haj has no precedence and is not an act that falls within the sunnah of our Noble master, Muhammad (ﷺ). It must be remembered that Allah required not the ostentatious spending of the wealth. He has entrusted to you. Allah prefers that this wealth be used in His cause in a manner, which will benefit the Ummah of our Nabi (ﷺ). In addition, as Muslims, all our earnings should be halal and we should ensure that when visiting the House of

Allah, we make use of earnings, which are not tainted in any way. Above all, a Muslim should be well acquainted with the necessary rules and possess a sound knowledge of the correct procedures relating to the performance of an Umrah. Far too many of our Muslim brothers and sisters go on Umrah either totally unprepared or at best, sketchily prepared. The casual attitude of many of the Mu'tamirs is disturbing and needs to be remedied, since a knowledge of certain fundamental aspects of Umrah are essential if the exercise is to be a rewarding one. The pilgrim who goes on Umrah without even knowing the Labbaik is showing scant respect for a journey, the spiritual intensity of which is so dynamic that every other human act pales into insignificance.

The purpose of this booklet is to help the prospective Mu'tamir perform his Umrah in

a manner which he will treasure during his lifetime. There is a plethora of books on the performing of Umrah, but, unfortunately, many of them do not contain concise information that a typical Mu'tamir requires on his auspicious journey. Experience has shown that there is a need for a book that does not give verbose discussions on matters which occur only occasionally and which does not insist on the reciting of lengthy duas but which contains easy to memorise Masnoon duas, appropriate to the occasion. Also one of the major advantages of this booklet is that it makes use of diagrammatic sketches that will enable the Mu'tamir to find his way around at both the Masjid Nabawi and the Masjid Haraam,

It is hoped, Insha-Allah, that this book will help not only to prepare the Mu'tamir but will also help to guide him on one of the-greatest experiences a Muslim is privileged

to enjoy. Allah in His In finite Mercy and Wisdom accepts all duas, no matter how simple they are, more so when they come from the heart.

May Ar-Rahman shower His Blessings and Mercy on all of us.

M.H. Dockrat

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَحْمِدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

INTRODUCTION - 2

This booklet is intended as a simple and straightforward guide for people going on Umrah. Although many detailed books are available, the prospective Mu'tamir (one performing Umrah) is strongly advised to master certain basic aspects before going into detailed matter and discussion. Another aim of this booklet is to make the prospective Mu'tamir independent of guides and their assistants. Ibadat performed by one's self with a little understanding is far more satisfying than any impressive exercise performed by third parties.

The Mu'tamir must bear in mind that he is going for Ibadat to the Haramain Sharifain

(The Two Sacred Cities). Thus, he must utilise his time fruitfully and as carefully possible. The performance of Salah with jamaat, the participation in as many Sunnats as possible, and the staying away from idle talk and gossip, are imperative. Also avoid the bazaars as far as possible.

Tahajjud Azaan is made over the amplifier system in both Makkah and Madinah. Try to get to the Masjid immediately, as Tahajjud is the most superior of Nafl Salah.

Exercise patience as places are always crowded and pushing, bumping and other forms of poor conduct are seen regularly. People of various backgrounds and cultures come here. As a result, different standards of hygiene and behaviour will be encountered. Shocking standards of ignorance and illiteracy will be found. All this will have to be born with tolerance.

Since the places being visited are sacred, one must avoid doing anything wrong or un-Islamic. Many of the Sahaba (رضي الله عنهم) lived outside Makkah, and not in the city or its immediate surroundings for the following reason:

﴿وَمَنْ يُرِدُ فِيهِ بِالْحَادِثٍ بِظُلْمٍ نُنْقُهُ مِنْ عَذَابِ أَلِيمٍ﴾

And he who intends therein (Makkah) disrespect or wrong doing, we will make him taste a severe punishment.

(Surah Haj-25)

Some of the Sahaba (رضي الله عنهم) are on record as saying that they would rather commit seventy wrongs outside Makkah than one wrong in Makkah proper. Not that they were wrongdoers, but to illustrate the high esteem in which they held the sanctity and holiness of these places.

Duas on leaving one's home, during the journey, on entering and leaving the masjid, etc. have been included at the end of this booklet.

Try to be aware of your basic duas and duties. Consult the diagrams and terms given in this booklet. Too often, Muslims go on Umrah without having done any homework. While you are not expected to be knowledgeable about the finer details of Islamic jurisprudence, it is essential that one should have some insight of what is about to be a rewarding and inspiring experience. To this end, do some background reading on the Mubarak Cities of Madinah and Makkah.

Spend some time studying the life of our Nabi Muhammad (ﷺ) to enable you to share his experience in Madinah Munawwarah and to trace back his

footsteps when the holiest of Allah's Books was revealed to him. Know your basic duas by heart.

A person who goes on Umrah without knowing "Labbaik" is not doing justice to himself.

Remember too the purpose of your visit. If you wish to enjoy luxurious living and five course meals, then there are other more suitable places to visit. Spending as much time as possible in the Haram should be your desire. It is not necessary to be occupied solely in the making of Tawaf, although this is recommended and to boast of the excessive number of tawafs you have made is an act of arrogance. Zikr in the Haram Sharif is important. Finally, if you have young children, take them with you to enable them to discover the unifying force that is Islam.

INTRODUCTION TO THE 9TH EDITION 2016

This excludes all pirate editions printed without my knowledge.

I thank Allah that thousands of believers have used this booklet and benefitted.

This ninth edition has been altered slightly and made even more simpler than the previous editions. Feedback received from Mu'tamirin was the most positive. A few additional facts and more diagrams have been included.

The purpose of Umrah with easy accessibility is slowly becoming blurred. To many people this sacred journey is another outing to a holiday destination. If one goes with the correct intention, performs his duties due to his Creator and his fellow humans, will come back spiritually enriched. The change will be noticeable in

his/her Ibadat, dealings with others and in personality as well. But if one returns with no salah, same poor behaviour as before and no change in direction, you have just thrown away an excellent opportunity for reform.

Other issues that have not been dealt with previously are

- (a) Going for Umrah without performing one's fard Haj.
- (b) Utilising loans or paying by credit card.
- (c) Umrah on behalf of very old parents.

(Kitabul Fada'il)

Haj becomes compulsory when one has sufficient funds on hand. A Muslim does not have to take loans whether interest-bearing or not to perform his rites. Umrah is not compulsory. Perform Haj FIRST thereafter go for Umrah when you please. Basic duties have to be carried out first. Under present conditions whatever comes first do.

Also do not go for Umrah whilst you have debts. Settle your debts then go for Umrah.

We have not included any new additions to Masjid Haraam or future changes in Madinah. The current diagrams are sufficient for the pilgrim.

Also refer to my other two publications.

1. Duas for Haj and Umrah
2. Lady in Haj and Umrah

All Arabic Terms are explained at the back.

Jumada Al Akhirah 1437
March, 2016

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UMRAH

The term "Umrah" means "to visit". In the context of the Shariah it means "a small haj." Umrah can be performed at any time of the year and is Sunnah Muakkedah. According to Imam Shafai it is compulsory once in a lifetime, provided one possesses the means.

The regulations for Ihram, Miqat, Tawaf, etc. are the same as in Haj. The Holy Quran refers to Umrah in the following words:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمَرَةَ لِلّهِ﴾

*And complete the Haj and Umrah for the
Sake Allah.* (Surah Baqarah-
196)

The most excellent Umrah is in the month of Ramadan as all good deeds are multiplied therein. Every good deed performed in Makkah is multiplied a hundred thousand

times by virtue of its being performed in the Sacred City. The following Ahadith point towards this great blessing.

Abdullah Ibn Abbas (رضي الله عنهما) relates from Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Umrah in Ramadan is equal to a Haj”. (Bukhari)

(Another narration states “Is equal to performing Haj with me”)

The same Sahabi (رضي الله عنهما) relates: “He who spends the whole month of Ramadan in Makkah, fasting and performing the Tarawih, Allah gives him the reward of 100 000 months of Ramadan elsewhere.” (The above narration has been condensed). (Ibn Majah)

The Essentials of Umrah

The fara’id of Umrah are two:

- a. Adopting the Ihram (which includes the making of the Niyyah of Umrah and the reading of the Talbiyah).

- b. The performing of Tawaf (after making the Niyyah of Tawaf).

The wajibat of Umrah are:

1. Sa‘ee between Safa and Marwah.
2. Cutting or shaving the entire hair of head (for women trimming only).

MIQAT

In all four directions of Makkah are boundaries which none can pass without ihram if they intend going to Makkah, whether it be Haj or Umrah. This boundary is called Miqat (plural Mawaqeet). There is another boundary closer to Makkah called Haram. No nonbeliever can proceed beyond this boundary.

South Africans going to Makkah fall under the Yemen Miqat called Yalamlam, south-east of Jeddah. Therefore, if one is proceeding to Makkah directly, it is better to

wear one's Ihram before reaching Jeddah, (at home, Cairo, Dubai, Mumbai) or any other point. Travellers arriving by air from any direction must wear their Ihram before reaching Jeddah.

If one is proceeding to Madinah then there is no need to wear Ihram. For the people of Madinah. or when coming from Madinah to Makkah, Zul Hulaifah (also called "Bir Ali") is the miqat. Bir Ali is about 10km from Madinah central. The bus stops here on its way to Makkah. Rasulullah ﷺ also wore his Ihram from here. This is the furthest Miqat from Makkah. (about 440km.)

The names of the other Mawaqeet are as follows:

JUHFAH- near Rabigh about 183 km from Makkah towards the western coastline for the people of Syria and North Africa.

QARNUL MANAZIL- in the direction of Najd about 75km from Makkah a mountainous area.

ZATUL IRQ- north east of Makkah – for the people of Iraq; 90 km. from Makkah.

YALAMLAM- southeast of Makkah; the name of a mountain 90 km. from Makkah for the people of Yemen and the South.

(Rabigh is no longer on the main route to Makkah from Madinah. Signboards on the Hijrah Expressway 230 km before Makkah indicate the Miqat boundary for Syrians and North Africans)

The immediate boundary around Makkah is called Haram (Sanctuary) This is much closer to Makkah. People in Makkah go to any of the following places to wear their Ihram for Umrah as these places are situated outside the Haram.

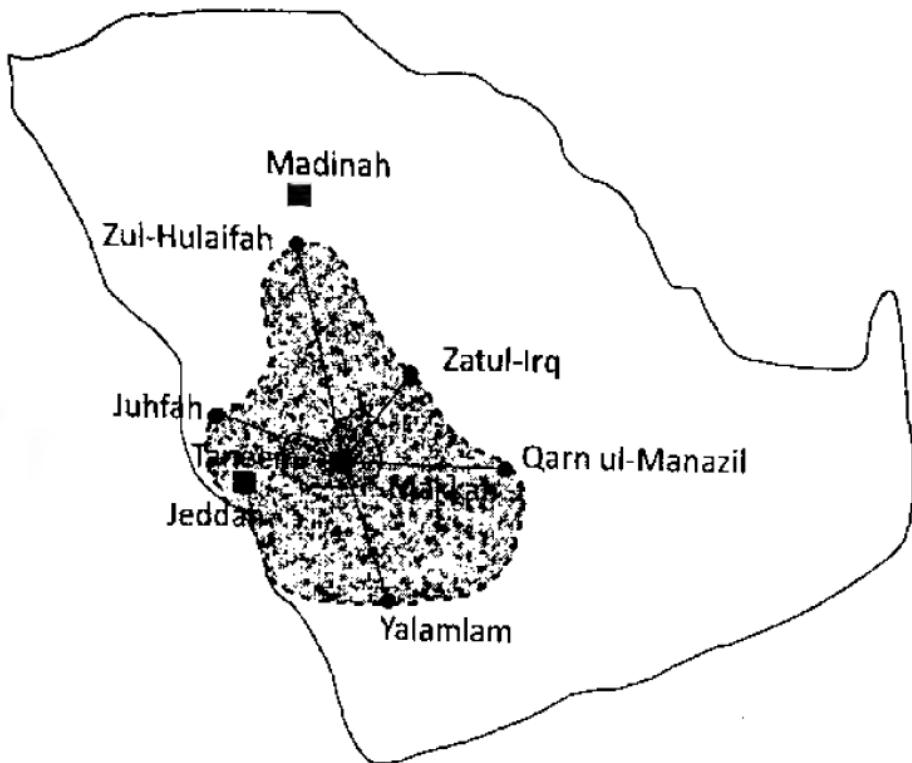
1. **Taneem** which is about 7km from the Ka'bah and where most people go to don their Ihram. Sayyidah Aishah (رضي الله عنها) was sent by Rasulullah (صلوات الله عليه وآله وسليمه) to Taneem from where she tied her Ihram for Umrah. The masjid on this site is called Masjid Aishah (also Masjid Umrah). Buses run from outside the Masjid Haraam to Taneem regularly.
2. **Ji'ranah** which is 27km north of Makkah. Rasulullah (صلوات الله عليه وآله وسليمه) tied his Ihram from here on his return from Taif to Makkah in 8 A.H.
3. **Hudaibiyah** about 21km on the outskirts of Makkah, known as Shumaisiya today.

If one has entered Makkah without an Ihram, one should return to the nearest Miqat and wear one's Ihram there and then

return to Makkah. The penalty for failing to go back to the Miqat and entering Makkah without Ihram is the slaughtering of a goat or sheep and distributing it's meat among the poor.

Note: Distances can differ according to route.

Miqat-Haram Boundaries



IHRAM

The Ihram is a garment consisting of two unsewn (unstitched/untailored) sheets or towels. This is the standard uniform for all male Hujjaj and Mu'tamirin, whether he be king or peasant, beggar or millionaire, academic or unlettered. All have to wear the same garb, white being the preferred colour.

Before wearing the Ihram, it is sunnah to trim one's nails, remove unwanted hair and to make ghusal. Perfumed soap, perfume and deodorant can be used before the intention for Ihram. The one piece is tied around the waist and the other thrown over the shoulders.

No underwear, jersey, shoes, socks or headgear (topies etc) are permitted. Beach thongs or similar footwear, which do not cover the arch of the foot (above the toes) and the ankles are permissible.

Prohibitions after the intention.

- (a) All fragrant items whether applied to the body or consumed (Sweets, perfumed drinks, chewing gum, most types of soap, toothpastes, cosmetics, wet wipes etc.)
- (b) Cutting or plucking of one's hair and paring the nails (including excessive scratching causing hair to fall).
- (c) Covering the head (by males) and covering the face by females,
- (d) Sex, loveplay or kissing,
- (e) Quarrelling, fighting and the use of bad language,
- (f) Smoking.

What is allowed in Ihram.

- (a) Moneybelt/sandal (despite the stitching)

- (b) Watch, spectacles, ring, bandage, plaster, contact lenses, etc.
- (c) Applying ointment to sores, pimples etc.
- (d) Pin to tie the Ihram. (Press studs-velcro)
- (e) Blanket/Sheet to cover the body (Not face or head)
- (f) Usage of a towel/handkerchief to wipe the body. (Avoid excessive rubbing)
- (g) Unperfumed soap.

The draping of the Ihram-(Recommended method) THE BOTTOM: Stand with your legs astride, and wrap one length around the waist. (If the piece is long enough double it up over the front of the body). Fasten a belt, leaving a space of two inches (5cms) from the top of the cloth and tuck the two inches of cloth from the top over the belt.

One is allowed to tie the Ihram using a belt, string, pin. (Press studs or velcro)

THE TOP: The Top part to be thrown over the shoulders (Idtiba is for tawaf only)

Note: The length of the lower part must cover from the navel to below the knee.

WOMEN IN IHRAM

A woman should bath, make her intention of Ihram and wear her normal clothing. Her face will remain exposed. Shoes, Jewellery, stockings etc, are permitted. The talbiyah (Labbaik) should be recited softly. Other prohibitions applicable to men apply to her as well.

A menstruating woman should bath make her intention at the miqat for Ihram, wear her clothing, proceed to Makkah and wait till she is over. Have a bath and then perform her Umrah.

Note: Many people go to Makkah and Madinah for very short periods as is the norm these days. Usually, onward bookings are made in advance and at times it is very difficult to rearrange fresh bookings. Women are advised to plan their trip before departing, so that there is no inconvenience whilst in Makkah.

If a woman reached Makkah in a state of menstruation and at the time of returning she is still in that condition, she has no option but to remain in Makkah. On becoming clean and after her tawaf, sa'ee and cutting of her hair can she leave Makkah. Failing to do so you do not become Halal (or out of Ihram) and your husband is Haram for you. The same will apply to the usage of scent (itr) and removal of hair.

To release herself from the Ihram, she makes the tawaf in her menses and pays the penalty of a camel (in Makkah).

SALATUL IHRAM

After wearing the Ihram, use the shoulder length as a head-covering, (for males) and perform two rakaats Salatul Ihram). (In the first rakat read Surah Kafiroon: Qul ya ayyuhal 'kafiroon, and in the second rakat, Surah Ikhlaas: Qul huwwallahu Ahad.) After the completion of this Salah, remove, the shoulder length from your head, make the niyyah (intention) of Umrah, and recite the Talbiyah thrice loudly, if you are a male and softly, if you are a female.

INTENTION OF UMRAH:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَبَلِّغْهَا لِي
وَتَقْبِلْهَا مِنِّي۔

O' Allah! I am intending to make Umrah, so make it easy for me and accept the Umrah from me.:

Thereafter recite the Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ,
لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ,
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ
لَا شَرِيكَ لَكَ

Labbai. Allahumma Labbaik.

Labbai la sharika Laka Labbaik.

Innal hamda wan ni‘mata laka wal mulk.

La sharika lak.

Here I am, O’Allah here I am.

Here I am, You have no partner, here I am.

*Surely all praise, favour and authority
belongs to You.*

You have no partner.

Labbaik to be recited continuously whilst on your way to Makkah not only after the intention. Other forms of Zikr can also be

recited (Takbir-Tahlil-Tasbih).

After the Talbiyah, recite the following dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالجَنَّةَ وَأَعُوذُ بِكَ
مِنْ غَضَبِكَ وَالنَّارِ.

*O' Allah I Seek Your Pleasure and Jannah
(Paradise) and I seek protection in You
from Your Anger and the Fire.*

You can also make dua for whatever you desire. You are now a Muhrim (a person in the state of Ihram) and all the aforementioned prohibitions apply to you. Remember, that the state of being in Ihram is only achieved after you have completed the Niyyah of Ihram. Wearing the Ihram lengths does not constitute being in the state of Ihram.

ARRIVAL IN MAKKAH

Dua on the outskirts of Makkah:

اللَّهُمَّ إِنَّ هَذَا حَرَمُكَ وَحَرَمُ رَسُولِكَ
 فَحَرَمْ لَحْيَنِي وَدَهْنِي وَعَظَيْنِي وَبَشَرَنِي عَلَى
 النَّارِ اللَّهُمَّ أَمِينِي عَذَابَكَ يَوْمَ تُبَعَّثُ
 عَبَادُكَ

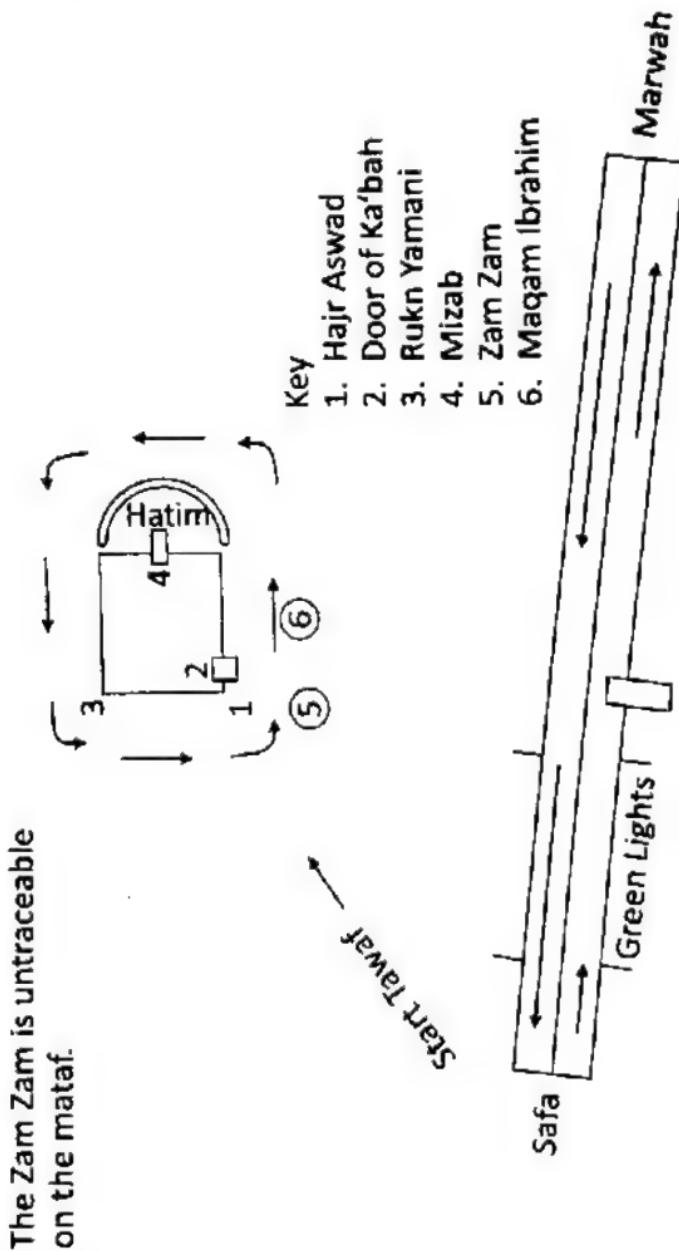
O' Allah! Surely this is Your Sacred Place and the Sacred Place of Your Prophet (ﷺ) So forbid the fire upon my flesh, blood, bones and skin. O' Allah! Grant me protection from Your Punishment on the Day on which your servants will be raised.

Whilst on your way to Makkah, recite the Talbiyah constantly. On reaching Makkah, first get settled, then proceed to the Masjid Haraam. Recite the appropriate dua according to the Sunnah as you enter the Masjid. On sighting the Ka‘bah, recite the following dua (with raised hands):

أَللّٰهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَقِيلَتْ
 رَبَّنَا بِالسَّلَامِ أَللّٰهُمَّ زِدْهُنَا الْبَيْتَ تَشْرِيفًا
 وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً وَزِدْمَنْ شَرَفَةً
 وَكَرَمَةً مِنْ حَجَّةٍ أَوِ اعْتَمَرَةً تَشْرِيفًا وَتَعْظِيمًا
 وَتَكْرِيمًا وَبِرًا

O' Allah! You are Peace and from You comes Peace. So keep us alive, our Lord in Peace. O' Allah increase This House in dignity, honour, nobility and awe. And increase him who performs Haj and Umrah in dignity, honour, nobility and piety

SKETCH OF MASJID HARAAM: MAKKAH



You can make any other duas to suit your needs as well. If Salah time is at hand, do not start with your tawaf until after salah (study diagram before starting the tawaf). Remember that this salah will be performed bareheaded as you are a Muhrim.

On arrival at Makkah, there is no need to rush and make the Umrah immediately. Old people might need a longer rest before the Umrah. No time limit exists for the performance of the Umrah.

THE TAWAF OF UMRAH

Before commencing with tawaf, cover the left shoulder with one end of the Ihram and pass the other end under the right arm, thus baring the right arm and shoulder and covering the left shoulder. This is called Idtiba (for males) Now proceed to the Hajar Aswad, (Black Stone) which is at the corner of the Ka'bah closest to the door of the

Ka'bah. At the edge of the courtyard is a green light which is directly in line with the Hajar Aswad. Your back will be towards the green light. The starting point of your tawaf is here. Stand as close as possible to the Hajar Aswad. Before starting the tawaf, stop reciting the Talbiyah and make your intention before facing the Hajar Aswad.

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ
فَيَسِّرْ رُدُّهُ وَتَقْبِلْهُ مِنْ سَبْعَةِ أَشْوَاطٍ يَلِو
تَعَالَى.

O' Allah! I intend performing the Tawaf of Your sacred House, so make my Tawaf easy for me and accept it from me. Seven rounds for Allah The Most High.

TAWAF

Face the Hajar Aswad, face and chest in line

with the Hajar Aswad, raise your hands as in salah and recite the following:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahi Allahu Akbar

In the name of Allah-Allah is the Greatest.

Thereafter, proceed towards the HajarAswad and kiss it thrice lightly without smacking the lips provided there is no attar (itr) on the Hajar Aswad. If possible, place the forehead thereafter on the HajarAswad. If a large crowd is nearby and you are unable to kiss the HajarAswad, you have the following options:

- a. Place both hands or the right hand on the Hajar Aswad and kiss the inner sides of the palms of both hands, or the inner side of the palm of the right hand.
- b. Stretch your arms with the palm facing the Hajar Aswad and then kiss your palms

(as a substitute). (To kiss or touch the Hajar Aswad is called Istilam).

If Itr is applied to the Hajar Aswad do not kiss or touch the Hajar Aswad. The same applies to the wall of the Ka'bah. To kiss the stone is sunnah but to cause inconvenience and injury to others by pushing is haraam.

Start moving towards your right as your tawaf has begun. For males the first three Shawts (rounds) are to be done at a brisk pace with the chest out (called Ramal). The last four at a normal walking pace. Engross yourself in dua and the Third Kalimah while making tawaf.

Ramal can be abandoned due to excessive crowds.

The Hatim has to be encircled as well. The tawaf will be incomplete if one passes THROUGH the Hatim.

Every time you circle the Ka‘bah touch the Rukn Yamani (The Yamani corner) with your hands or the right hand, as this is Mustahab. Do not kiss or place your forehead against it. If you are unable to touch it, move on (without raising the hands). Every time you reach the Hajar Aswad, if possible kiss it, otherwise raise your hands as mentioned earlier and kiss your palms. Everytime Rasulullah (ﷺ) passed the Hajar Aswad in tawaf he recited Takbir (Allahu Akbar-Allah is the Greatest) Complete your seven shawts in this manner, Your tawaf is now complete (you have made Istilam 8 times) Go to the Multazam and make dua to your heart’s desire seeking Allah’s Grace and Mercy. If possible place your chest against the wall of the Ka‘bah, hands raised and right cheek touching the wall. Rather not touch the wall of the Ka‘bah as fragrant substances are applied to

the wall also. Go there after your umrah is completed.

BEFORE PERFORMING THE WAJIBUT TAWAF RECITE:

﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

Take as your place of worship the place where Ibrahim (A.S.) stood (to perform Salah)- (Surah Baqarah:125)

Thereafter, if it is not makruh time, go behind the Maqam Ibrahim, cover both shoulders and perform two rakaats salah. These two rakaats are wajib (Wajibut Tawaf) and the mustahab surahs are Kafiroon and Ikhlaas. If there is no space near the Maqam Ibrahim, then enter the Hatim. Otherwise, any other place in the Haram Sharif will suffice since the entire Haram is sacred.

Next, drink Zam Zam from the containers. Before drinking say “Bismillah” and after drinking “Alhamdulillah” The dua of Rasulullah ﷺ at the time of drinking Zam Zam is as follows:

اللّٰهُمَّ إِنِّي أَسْأَلُكَ عَلٰيَّ نَافِعًا وَرَزْقًا
وَاسِعًا وَشِفَاءً مِّنْ كُلِّ دَاءٍ.

O'Allah I am asking You for beneficial knowledge and an extensive sustenance and a cure from all ills.

At the time of drinking Zam Zam make dua for anything else as well.

Note: The Zam Zam well is no longer accessible to the public. Next, make Istilam of the Hajar Aswad for the ninth time and proceed to Safa.

TAWAF DUAS

There are no fixed duas for each shawt (round) as found in some guide books. The Mu'tamir is at liberty to recite what he pleases. We include certain selected duas Rasulullah: (ﷺ) and the Sahabah (رضي الله عنهم) made during Tawaf. Duas should be recited softly, keeping the meanings in mind. Loud recital of duas is makruh. Remember, it is better to read a dua you understand than to follow someone else reading a dua in Arabic, either mispronouncing or missing out words.

TAWAF DUAS:

Recite the following Dua between Rukn Yamani and Hajar Aswad. Also between Hajar Aswad and the Hatim.

﴿رَبَّنَا أَتَنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ﴾

Rabbana aatina fiddunya hasanatanw wa fil akhirati hasanatanw wa qina azaban nar.

Our Lord! Grant us good in the world and in the Hereafter and save us from the punishment of the Fire. (Surah Baqarah:2.1)

This is the most recited dua in Tawaf by Rasulullah (ﷺ) and the Sahabah (رضي الله عنهم).

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيْمِ -

Glory be to Allah. All praise be to Allah. There is none worthy of worship besides Allah. Allah is the Greatest. There is no power and might except from Allah. The Most High the Great.

اللَّهُمَّ قِنْعَنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيهِ
 وَأَخْلُفْ عَلَى كُلِّ غَائِبَةٍ لِّي بِخَيْرٍ -

O' Allah! Make me content with that which You have given me and bless me in it and be my deputy in the welfare of all those who are away from me.

At Rukn Yamani recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْغُفُوْ وَالْعَافِيَةَ فِي
 الدُّنْيَا وَالْآخِرَةِ. {رَبَّنَا أَتَنَا فِي الدُّنْيَا
 حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ
 النَّارِ ﴿٢٤﴾}

Oh Allah! Ask You for forgiveness and safety in the world and in the Hereafter. "Our Lord, Grant us good in the world and in the Hereafter and save us from the punishment of the Fire". (See Kitabul Fada'il)

When directly in line with the Mizab recite

اللّٰهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ
وَالْعَفْوَ عِنْدَ الْحِسَابِ.

Oh Allah! I ask You for comfort at the time of death and forgiveness at the time of accounting.

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَاقَةِ
وَمَوَاقِفِ الْخُزُبِ فِي الدُّنْيَا وَالْآخِرَةِ.

Oh Allah! I seek protection in You from disbelief, hunger and disgrace in the world and in the Hereafter.

Note: when reciting the afore mentioned duas try to keep the meanings in mind. The Mu'tamir is not bound to these duas only. He can recite anything else to suit his personal needs in any language.

SAFA-MARWAH (SA'EE)

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾

Surely Safa and Marwah are among the Symbols of Allah. (Surah Baqarah-158)

Before proceeding to Safa, ensure that you have performed Istilam of the Hajar Aswad. This will be the 9th Istilam. Istilam is not made on Safa or Marwah.

Stand on Mount Safa (a rocky hill, a portion of which has been included in the present building), face the Ka'bah, raise your hands, palms facing the heavens as in dua, recite the above verse, then the Tahlil (La-ilaha illallah) and Takbir (Allah-u-Akbar) loudly and Salat wa Salam (Durood Sharif) softly. Then make dua to Allah Ta'ala. Duas are accepted here.

DUAS AT SAFA/MARWAH

On Mount Safa and Marwah recite:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾

اللَّهُ أَكْبَرُ

(Thrice) Allah is the Greatest.

لَا إِلَهَ إِلَّا اللَّهُ

(Thrice) There is none worthy of worship besides Allah.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ، يُحْمِي وَيُمْسِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ
عَبْدَهُ وَهَزَمَ الْأَخْرَابَ وَحْدَهُ.

There is none worthy of worship besides Allah, Who is Alone and has no partner. His is the Kingdom and for Him is all praise. He

gives life and causes death and He has power over everything. There is none worthy of worship besides Allah, Who is Alone. He fulfilled His promise and assisted His slave (ﷺ) and defeated the combined armies alone.

Salat-wa-Salam silently (Durood Sharif)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَيْهِ أَلٰلٰهُمَّ وَبَارِكْ
وَسِّلْمُ

Oh Allah! Shower Your Blessings, Mercies and Salutations on Muhammed and the family (followers) of Muhammed.

Descend from the slope and proceed towards Marwah. Two pedestrian lanes are available, one leading to Marwah and the other returning to Safa.

About 70 metres from Safa are two sets of green fluorescent lights indicating the

Milain Akhdarain. Males have to break out into a slow jog between these lights, a distance of about 50 metres. It is Sunnah to run this short distance. (men)

On reaching Marwah, climb the slope, face the Ka'bah and do the same as you had done at Safa, (The Ka'bah is not visible from here). One Shawt has now been completed. Commence your return to Safa and on reaching the green light break out into a slow jog again till you reach the other green light. On reaching Safa, the same procedure of reciting the duas is carried out. The second shawt has now been completed. In this manner complete seven shawts ending at Marwah. Make dua as you are walking between Safa and Marwah.

After completing the seven rounds, return to the Mataf area of the Haram (i.e. the area around the Ka'bah) and perform two rakat

salah (mustahab). Thereafter, go to the barber and have your hair cut.

Halq (Men) – (Shaving of the hair). This is the best and most superior method.

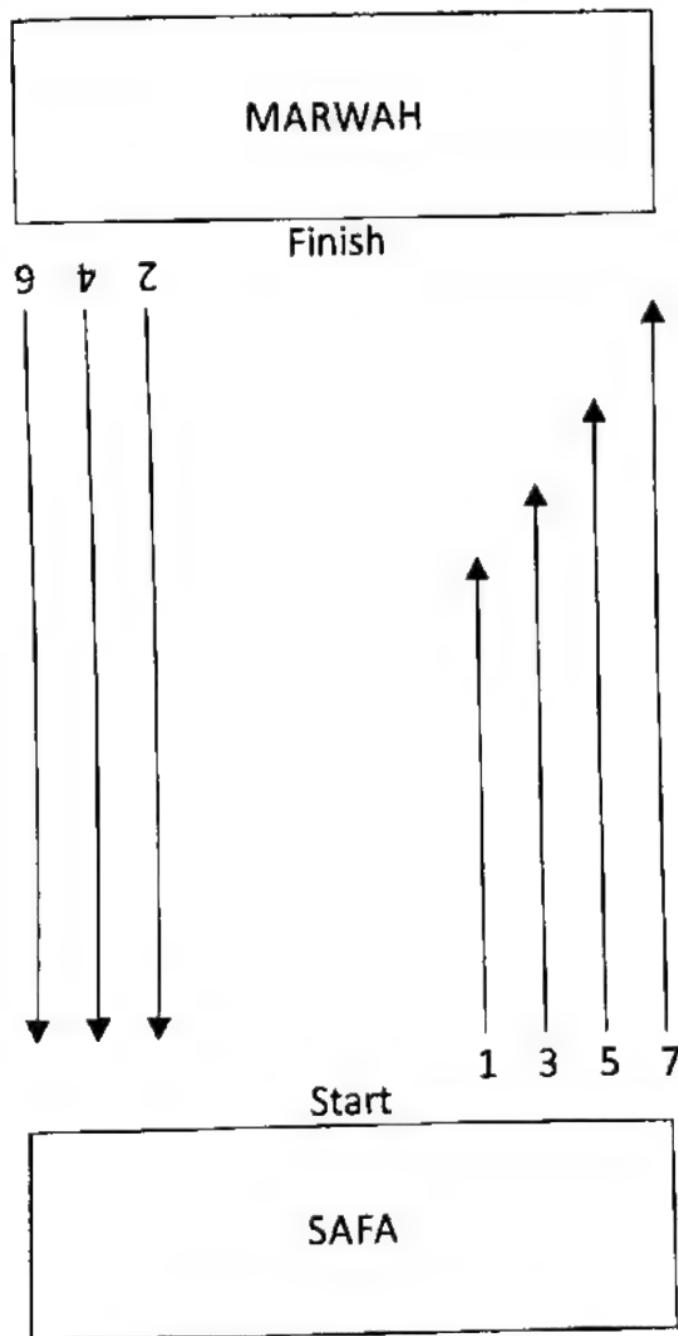
Qasr (Men) – (Trimming). All the hair to be trimmed to the length of the first joint of the forefinger or a bit more (roughly 1" OR 2,5 cm). This is not possible, when the hair is not of equal size. Under these circumstances rather shave.

Women – Shaving for women is forbidden. The best method is to trim the end of the hair equivalent to the first joint of the forefinger. (1" or 2,5cm) or more. Gather all the hair at the end, wrap once around the forefinger and cut that much.

A bald person will merely pass the razor over his head. Men and women can cut their own hair.

The Ihram will only be removed after cutting of the hair.

You are now free from your Ihram and all previous prohibitions no longer apply. Wear your normal clothing and remain in Makkah.



Between Safa and Marwah recite:

رَبِّ اغْفِرْ وَارْحَمْ أَنْتَ الْأَعَزُّ الْأَكْرَمُ.

O my Lord! Forgive (us) and be merciful (to us). Surely You are Most Mighty and Most Generous.

Note: You can recite any other duas that you wish.

SOME MASAIL ON TAWAF OF UMRAH

Wudu is compulsory for all forms of Tawaf. Tawaf can be suspended for salah, janazah salah or because of the breaking of wudu and be resumed thereafter. Be sure of how many shawts you have completed if you are confused about the number of shawts, repeat the entire Tawaf. The Tawaf starts from the Hajar Aswad only. Tawaf cannot be begun elsewhere. The Hatim also has to be

encircled. While making Tawaf, the left shoulder will be nearest to the Ka'bah with the Mu'tamir walking in an anti-clockwise direction.

One should not face the Ka'bah while making Tawaf except at the Hajar Aswad. Do not queue while making Tawaf to kiss the Hajar Aswad. It is possible to do so before beginning the first shawt (round) or after the last round.

SA'EE

Sa'ee is only made after a wajib tawaf. There is no nafl sa'ee like nafi tawaf. Sa'ee can be interrupted for salah, Janazah salah, and resumed again. Sa'ee must start at Safa. Wudu is not compulsory in Sa'ee. You will notice that all the people performing Sa'ee are in Ihram. For the sick and elderly Sa'ee can be made on wheelchairs. No Istilam is made at Safa-Marwah.

UMRAH SEQUENCE

1. Wearing of Ihram at Miqat or before and the making of two rakats with Niyyah of Umrah.
2. Recite Labbaik all the time.
3. Tawaf.
4. Multazam.
5. Two rakats salah at Maqam Ibrahim (Wajibut Tawaf)
6. Drink Zam Zam
7. Safa-Marwah
8. Two Rakats salah.
9. Shaving or cutting of the hair.

Note: Number 4 and 5 are interchangeable. Salah can be performed first then visit the Multazam.

NAFL UMRAH

Having completed your Umrah, you will live in Makkah in your normal clothing. If you wish to make any extra Umrahs, you will go to Taneem (Masjid Aishah) wear your Ihram there, perform two rakats Salatul Ihram, recite your Labbaik and come to the Masjid Haraam and carry out exactly the same procedure when you first entered Makkah. There is no limit on the number of Nafl Umrahs one can perform whilst in Makkah. The reward (thawab) of any Umrah or Nafl Tawaf can be passed on to the deceased (Isale Thawab) or a living person.

Sufficient ablution (ghusal, wudu, toilet) facilities exist at Taneem for men and women. One could also wear the Ihram in one's hotel then proceed to Taneem.

NAFL TAWAF

Tawaf is superior to Nafl salah in the Masjid Haraam. There are no fixed or prohibited times for Tawaf. When entering the Masjid Haraam perform tawaf first as this tawaf will be regarded as Tahiyatul Masjid.

Due to congestion, the pilgrim might be unable to make Tawaf. Rather perform two rakats salah as Tahiyatul Masjid.

When in doubt about the number of shawts, rely on what your heart inclines. Raml and Idtiba is not performed in Nafl tawaf.

For outsiders it is better to perform Tawaf than to engage in nafl salah. Do not shout or recite your duas loudly as it is makruh to do so. Recite them softly with full attention to the meaning. After every Tawaf perform your Wajibut Tawaf except when it is makruh time. (Between Asr and Magrib, Subhu Sadiq and sunrise).

Tawaf must begin from the Hajar Aswad and not elsewhere. The movement around the Ka'bah must be in an anti-clockwise direction. There is no limit on the number of tawafs one can make.

Ladies: If the mataf is full do not push your way through to the Hajar Aswad. Keep clear of the men whilst making tawaf. After your tawaf do not try to perform your salah at Maqam Ibrahim. You can perform it anywhere in the masjid and even in your hotel room. The same applies in the Hatim. Do not try to creep in between the men. Cover your body properly add avoid see-through or very thin clothing and perfume.

Do not hold your husband's hand and make tawaf unless necessary.

Tawaf is an individual ibadat. Avoid joining groups for a group tawaf. Group tawafs are an innovation.

Evils of group tawafs.

- (i) Disturbing other worshippers.
- (ii) Causing inconvenience to individual ta'ifeen by pushing them out of the way.
- (iii) Was never done during the Nabi's (ﷺ) time.

Ladies refer to my book “Lady in Haj and Umrah”.

Some places where Rasulullah (ﷺ) performed his salah.

1. Inside the Ka‘bah.
2. Behind the Maqam Ibrahim.
3. Near the door of the Ka‘bah.
4. Opposite the Hajar Aswad.
5. In the Hatim, especially under the Mizab.
6. Between the Rukn Yamani and the Hajar Aswad. (A regular place before Hijrah. In

this manner, he faced the Ka‘bah and Masjid Aqsa).

Places where duas are accepted:

1. On seeing the Ka‘bah
2. While performing Tawaf
3. Near the Mizab
4. Between the Rukn Yamani and the Hajar Aswad
5. At the Multazam
6. Inside the Ka‘bah
7. The Hatim
8. Near Maqam Ibrahim
9. Near the well of Zam Zam (no longer possible)
10. At Safa and Marwah and in between the two
11. When drinking Zam Zam

MISCELLANEOUS

It is permissible to use Zam Zam water for wudu. Also for ghusal and wudu intending barkat (blessing).

There is no such a thing as Big Umrah and Small Umrah. All Umrahs are the same.

There is no need to climb to the top of Mount Safa. Stand where the paving ends. Mount Safa is now enclosed in glass.

No istilam to be made at Safa or Marwah.

In Ramadan one can perform witr with the Imam. No need to repeat the witr.

Switch off your cell phones (mobile) in both masjids. In fact in every masjid on earth (or any other electronic devices).

Your last action before departing will be a Tawaf of the House. (See Kitabul Fada'il.)

MADINAH

Attachment to Rasulullah (ﷺ) in his life and in death is part of one's Iman. The deeper the attachment, the stronger the Iman.

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ⑥﴾

The Prophet has a higher claim on the believers than (they have on) their own selves. (Surah Ahzab-6)

The journey to Madinah is two fold

1. To perform salah in Masjid Nabawi as it is the most superior Masjid after the Al-Masjid-ul-Haraam in Makkah. (See Kitabul Fada'il)
2. To visit the grave of Rasulullah (ﷺ) and greet him. (See Kitabul Fada'il)

A visit to Makkah without going to Madinah, is incomplete.

On the way to Madinah, keep reciting Salat wa Salam, (Durood Sharif) continuously. An eagerness to reach Madinah and present one's self in the Masjid Nabawi should pre-occupy one's heart and as the destination nears, this eagerness should increase. On sighting Madinah recite the following dua:

اللَّهُمَّ هَذَا حَرْمَنِي بِكَ فَاجْعَلْهُ وِقَائِيَةً لِّي
مِنَ النَّارِ وَ آمَانًا مِّنَ الْعَذَابِ وَ سُوءِ
الْحِسَابِ.

O' Allah! This is Your Prophet's Sanctuary, therefore make it a protection for me from the Fire and a safety from Punishment and an evil reckoning.

After setting down, have a bath, change into clean clothing and leave for the Masjid in one's best condition. Enter from Bab Jibril and

proceed to the Raudul Jannah. Perform two rakat Tahiyatul Masjid. There after go into sajdah and thank Allah for bringing you here and ask Him that which you desire (You can enter the Masjid from any other door as well)

Now present yourself at the Muwajahah Sharif (i.e., the grave of Rasulullah ﷺ). Stand slightly distant from the brass railing and begin reciting the salam, addressing the Holy Prophet ﷺ himself.

الصلوة والسلام عليك يا رسول الله
 الصلوة والسلام عليك يا حبيب الله
 الصلوة والسلام عليك يا خير خلق الله
 الصلوة والسلام عليك آيتها النبي ورحمة
 الله وبركاته

يَا رَسُولَ اللَّهِ أَنِّي أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهُدُ أَنَّكَ عَبْدُهُ
 وَرَسُولُهُ وَأَشْهُدُ أَنَّكَ بَلَغْتَ الرِّسَالَةَ
 وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ فَجَزَاكَ
 اللَّهُ خَيْرًا جَزَاكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَازَى
 نَبِيًّا عَنْ أُمَّتِهِ.

Peace and blessing be upon you O Messenger of Allah.

Peace and blessing upon you O Beloved of Allah.

Peace and blessing be upon you O Best Creation of Allah.

Peace and blessing be upon you O Prophet and the Mercy of Allah and His Blessing.

O Prophet of Allah I bear witness that there

is none worthy of worship besides Allah,
Who is Alone and has no partner.

And I bear witness that You are His slave
and Messenger.

And I also bear witness that you passed the
message.

You have discharged the trust (given by Allah)
You have counselled the people.

May Allah reward You well.

May Allah reward You better on our behalf
than which Allah rewarded any Prophet on
behalf of his ummah.

If anyone has asked you to present this/her
salams, do so in the following words:

..... ﷺ
السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مَنْ يُسْتَشْفِعُ بِكَ إِلَيْ رَبِّكَ.

Peace be upon you O Messenger of Allah from... (name)... He/she is requesting you to plead to your Lord on his/her behalf.

Move two steps (an arm's length), towards the right to enable you to face the grave of Abu Bakr (رضي الله عنهما). The following salam is to be recited:

أَلْسَلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ
 أَلْسَلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ
 فِي الْغَارِ أَبَابُكَرِ الصِّدِّيقِ، جَزَاكَ اللَّهُ عَنْ
 أُمَّةَ مُحَمَّدٍ خَيْرًا.

Peace be upon you O deputy of Rasulullah.

Peace be upon you O Companion of Rasulullah in the cave Abu Bakr Siddiq.

May Allah Reward you well on behalf of the ummah of Mohammed.

Having recited this salam, move another one step to the right so that you face the grave of Umar (رضي الله تعالى عنه) Recite

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ السَّلَامُ
 عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ عُمَرَ بْنِ
 الْخَطَّابِ الْفَارُوقِ جَزَاكَ اللَّهُ عَنْ أُمَّةِ مُحَمَّدٍ
 خَيْرًا.

Peace be upon you O Leader of the faithful.

Peace be upon you O pride of Islam and the Muslims.

Umar bin Khattab al-Farouk.

May Allah reward you well on behalf of the ummah of Muhammed.

There after move slightly towards the left and recite the combined salam to Abu Bakr (رضي الله تعالى عنه) and Umar (رضي الله تعالى عنه).

السَّلَامُ عَلَيْكُمَا يَا ضَجِيْعَ رَسُولِ اللَّهِ
وَرَفِيقِيهِ وَوَزِيرِيهِ وَجَزَاكُمَا اللَّهُ أَحْسَنَ
الْجُزَاءَ.

Peace be upon you O Two Resters (beside) Rasulullah, His Two Companions and Ministers. May Allah reward the two of you an excellent reward.

After this, return to Rasulullah's (ﷺ) section, recite the following verse of the Quran and make dua for yourself, family members, friends and Muslims in general, facing the grave of Rasulullah (ﷺ). (Do not raise your hands)

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ
فَاسْتَغْفِرُوا اللَّهَ وَاسْتَغْفِرَ لَهُمُ الرَّسُولُ
لَوْجَدُوا اللَّهَ تَوَابًا رَّحِيمًا﴾

And if they did wrong then come to you and sought forgiveness from Allah and the Prophet sought forgiveness for them they will find Allah Most forgiving and Merciful.
(Surah Nisa – 64)

Dua is made to Allah only. No prophet, saint or holy man can grant your wishes.

Prior to your departure from Madinah, go and perform your farewell salam. The salam is the same as mentioned earlier and pray to Allah to bring you here again and again.

Note: The author, humbly requests the reader to convey his salams at the grave of Rasulullah (ﷺ).

Notes:

1. If the Raudal Jannah is full, perform your salah and move away. Thus giving others a chance as well.
2. In your enthusiasm to perform salah in

the established places do not be rude or harmful to others.

3. Refrain from worldly talks in the Masjid.
4. Bear all difficulties and hardship with a smile. Do not complain.
5. Try to spend more time in the masjid and less in your hotel room or the bazaars.
6. Whilst in Madinah present yourself for salam often at the Muwajahah Sharif. You have come to Madinah solely for salah in Masjid Nabawi and to greet the Prophet (ﷺ).

KITABUL FADA'IL

(Section on Virtues)

1. A Bedouin came to the Nabi ﷺ asking, “Is Umrah compulsory?”

The Nabi ﷺ replied, “No.”

“If you perform Umrah it is better for you.”

*(Jabir bin Abdullah (رضي الله عنه) -
Musnad Ahmad)*

2. I asked Abdullah bin Umar (رضي الله عنهما), “Can Umrah be performed if one has yet not performed Haj?”

He replied, “Yes.”

The Nabi ﷺ performed four Umrahs before His Haj.

*(Ikramah bin Khalid (رضي الله عنه) -
Musnad Ahmad)*

Umrah can be performed throughout the year. The Kuffar (Quraish) regarded Umrah during the Haj Months a very

serious violation.

There is nothing special in performing Umrah in Rajab (27th), Sha'ban (15th) or RabiulAwwal (12th).

3. Umrah in Ramadan is equivalent to Haj.
(Abdullah bin Abbas (رضي الله تعالى عنه) - Musnad Ahmad)

4. He who ties his ihram for Haj or Umrah from Masjid Aqsa will be like (in reward) as his mother has given birth to him (sinless and pure).

(UmmuSalmah (رضي الله تعالى عنه) - KanzulUmmal)

The above promise does NOT include major sins or wrong done to others.

5. He who is present during Ramadan in Makkah, fasting and performing Salah according to his ability, Allah orders him (in reward) a hundred thousand months of Ramadan.

(Abdullah bin Abbas (رضي الله تعالى عنه) - IbnMajah)

6. Between one Umrah to another Umrah is the cleansing of sin.

*(Aamir bin Rabi'ah from his father -
Musnad Ahmad)*

(Cleansing of sin - Minor Sins)

This hadith supports more than one Umrah whilst in Makkah. Not applicable to the Ifrad and Qiran Haj.

7. Jabir (رضي الله عنهما) relates from Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) "Salah performed in my Masjid, is one thousand times superior to salah performed elsewhere except the Masjid Haraam which is a 100,000 times superior to any other Masjid".

(Bukhari/Muslim)

8. Abdullah bin Abbas (رضي الله عنهما) says that Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) addressed Makkah.

"What a beautiful town you are and most beloved to me. If my people did not expel me from you I would not have stayed elsewhere".

(Tirmizi)

9. Abdullah Bin Masood (رضي الله عنه) reports that Rasulullah (صلوات الله عليه وسلم) said “Perform Haj and Umrah one after the other for surely they (Haj and Umrah) remove hunger and sins just as the furnace removes the impurities of iron, gold and silver”.

(Tirmizi – Nasai)

10. Abu Hurairah (رضي الله عنه) reports from Rasulullah (صلوات الله عليه وسلم) that the Haji and Mu'tamir are the guests of Allah. When they make dua unto Him, He accepts and when they seek His pardon, He forgives them. (Ibn Majah)

11. Abu Hurairah (رضي الله عنه) narrates that he who leaves home intending Haj, Umrah or Jihad, and dies on such a journey, Allah will give him the reward of Haj, Umrah or Jihad. (Baihiqi)

12. Laqeeet bin Aamir (رضي الله عنه) narrates from Rasulullah (صلوات الله عليه وسلم) “Make Haj and

Umrah on behalf of your father.”

(Tirmizi)

Laqee't's father was very old and unable to travel.

13. Sahl-bin-Sa'd (رضي الله عنه) relates that Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said “When a Muslim recites his Talbiyah, every stone and tree on his left and right recites the Talbiyah with him to the end of the earth”. (Tirmizi)

14. Abdullah bin Abbas (رضي الله عنه) relates from Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that Allah sends down one hundred and twenty mercies on the Ka'bah daily. Sixty mercies for the ones performing tawaf, forty for those performing salah around the Ka'bah and twenty mercies for those looking at the Ka'bah. (Baihiqi)

15. Abdullah bin Umar (رضي الله عنه) relates that he heard Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say “The touching (of the Hajar Aswad) removes

sins and whoever performs the tawaf properly (according to rule) the reward (is like) that of the freeing of a slave and one does not place one's foot on the ground nor raises it (in tawaf) except that Allah removes a sin (from his deeds) and orders for him one good deed.

(Tirmizi)

16. Abdullah bin Abbas (رضي الله عنهما) says that Rasulullah (ﷺ) said (about Hajar Aswad) ‘I swear by Allah that He will raise it on the Day of Qiyamah in such a manner that it will have eyes to see and a tongue to speak giving testimony about those who truthfully kissed it’.

(Tirmizi-Ibn Majah)

17. Abu Hurairah (رضي الله عنهما) narrates from Rasulullah (ﷺ) that 70 angels have been placed at Rukn Yamani. Whosoever recites the following dua, they reply, “Aameen”.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي
الدُّنْيَا وَالْآخِرَةِ. «رَبَّنَا اتَّنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ

النَّارِ ﴿١٦﴾

(Ibn Majah)

18. Abdulkarib bin Abbas (رضي الله تعالى عنه) says that he heard Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: “The Multazam is a place where duas are accepted. Whosoever makes dua to Allah at it, He answers the dua”. (Baihaqi)

19. Sayyidah Aishah (رضي الله تعالى عنها) says that “I wanted to enter the Ka‘bah and perform my salah in it. Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) caught my hand and placed me in the Hatim and said, “Perform your salah in the Hatim instead of going into the Ka‘bah since it is also a portion of the Ka‘bah.

(Ibn Majah – Abu Dawood)

20. Jabir (رضي الله عنه) relates from Rasulullah (صلوات الله عليه وآله وسليمه) that the water of Zam Zam is for that (intention) for which it is drunk (i.e. whatever intention one makes while drinking the water, one will achieve that intention, e.g. for thirst, food, medicine, etc.) *(Ibn Majah)*
21. Yahya bin Hussain reported on the authority of his grandfather that Rasulullah (صلوات الله عليه وآله وسليمه) on the occasion of the Farewell Haj made dua thrice for those who shave their heads and once only for those who cut their hair. *(Muslim)*
22. Mujahid relates that seventy-five Ambiya (AS) (Prophets) performed Haj. They made tawaf of the Ka'bah and performed salah in the Masjid of Mina (Masjid Khaif). *(Azraqi)*
23. Madinah removes sins like the fire removes the impurity of iron (Some narrations have the word evil instead of sin). *Jabir (رضي الله عنه) (Bukhari-Muslim)*

24. He who intends evil for the people of Madinah, Allah will melt him in the fire like the melting of lead or the dissolving of salt in water (one narration states deceives).

Sa'ad bin Abi Waqqas ﷺ
(Bukhari-Muslim)

25. Surely Ibrahim (A.S.) sanctified Makkah and made dua for it and I have sanctified Madinah as Ibrahim (A.S.) sanctified Makkah.

Abu Hurairah رضي الله عنه
(Bukhari/Muslim)

26. Abdullah bin Umar (رضي الله عنهما) relates from Rasulullah (ﷺ) "He who has performed Haj and did not visit me was unkind to me".
(Ibn Adi)

27. Abdullah bin Umar (رضي الله عنهما) relates from Rasulullah (ﷺ) "He who visits my grave, my intercession is compulsory for him".
(Darqutni)

28. Another narration states: “if anyone of my ummah has the means and does not visit me, he has no excuse”.
(Wafa ul Wafa)
29. Abu Hurairah (رضي الله عنه) relates from Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). “Between my house and my mimbar is a garden from amongst the gardens of Jannah”.
(Raudal Jannah) *(Bukhari-Muslim)*
30. Anas (رضي الله عنه) relates from Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). “He who performs 40 salah in My Masjid, in such a way that he does not miss a single salah, Allah prescribes for him freedom from the fire, freedom from punishment and freedom from hypocrisy”. *(Musnad Ahmad)*
31. Sahl bin Hunaif (رضي الله عنه) relates from Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “He who performs his wudu at home then comes to Masjid Quba and performs his salah therein, his reward is similar to performing

Umrah". (Ibn Majah) (One narration states 2 rakat and another narration states 4 rakat).

32. Abdullah bin Umar (رضي الله عنهما) relates that Rasulullah (صلوات الله عليه وآله وسليمه) used to come to Masjid Quba every Saturday, at times walking and at times mounted and performed two rakats salah.

(Bukhari-Muslim)

33. Abu Hurairah (رضي الله عنهما) says that Rasulullah (صلوات الله عليه وآله وسليمه) said, "He who sends salawat to me at my grave, I hear it and he who sends salawat upon me from far is passed onto me. (by the angels.)

(Baihaqi)

34. Sayyidah Aishah (رضي الله عنها) says: I said, "O Prophet of Allah, is jihad compulsory on women? Rasulullah (صلوات الله عليه وآله وسليمه) said, "Yes jihad is compulsory on them in which there is no fighting, Haj and Umrah."

(Ibn Majah)

35. He who performed Haj or Umrah, his last rite before departure will be a Tawaf of the House.

(*Umar bin Khattab (RA) - Musnad Ahmad*)

(This rule does not apply to menstruating Women.)

Ziyarats

Visiting of sacred places in Madinah and Makkah has now become a commercial gimmick. Tour operators try to take you to as few places as possible in the shortest time for the sake of monetary gain In fact, there are many other places in Madinah and Makkah which are worthy of ziyarah. Places where Rasulullah (ﷺ) performed salah or spent some time. Many places have fallen into disuse, have been forgotten or sealed off due to the over-zealous activities of pilgrims. Therefore, a visitor only sees a few well-known places and is returned to his hotel. Venture out on your own as the

chances of getting lost are minimal. You have a chance of visiting places again and again after your guided tour.

PLACES OF INTEREST IN MADINAH MUNAWWARAH

1. **MASJID NABAWI:** It being the most important part of one's visit to Madinah, here are a few facts relating to Masjid Nabawi:

RAUDAL JANNAH: This is a small portion of the Masjid which is part of Jannah (See Kitabul Fada'il). Everybody rushes to this portion which can only accommodate a few hundred or even less.

Pushing, jostling and arguments occur frequently. Rather perform salah when the place is empty and move away to a less crowded place. The area dema-

rcating the Raudul Jannah has white pillars. The white pillars in Uthman's (رضي الله عنه) extension are NOT part of the Raudul Jannah.

PILLARS: There are certain pillars in the Masjid, which have a special significance.

- a. Ustuwanah Mukhallaqah (Ustuwanah pillar – Mukhallaqah – perfumed – The Perfumed Pillar). Rasulullah (ﷺ) used to perform his salah here. On this spot is buried the palm trunk that Rasulullah (ﷺ) used as a mimbar. This pillar is welded to the right side of the mihrab of Rasulullah (ﷺ).
- b. Ustuwanah Aishah (Aishah's Pillar) – Rasulullah (ﷺ) used to perform salah here also. Great blessings and virtues are associated with this pillar.
- c. Ustuwanah Sarir: (The Bed Pillar) –

Sleeping place of Rasulullah (ﷺ) during I'tikaf.

- d. Ustuwanah Tawbah (Pillar of Repentance) – A Sahabi chained himself to this pillar, having realised that he committed a mistake, refused to be unchained unless Allah forgives him.

Apart from the Raudul Jannah there is a mark on the pillars showing the original size of the Masjid during the life of Rasulullah (ﷺ): ten pillars from the room of Rasulullah (ﷺ) breadthwise and ten pillars length is (roughly 50×50 metres). The mihrab of Rasulullah (ﷺ) is also situated in the Raudul Jannah.

The mimber and muazzin's stand is not in the Raudul Jannah.

The Carpet in Raudul Jannah is offwhite in colour, different from the rest of Masjid Nabawi.

Sleeping place of Rasulullah (ﷺ) during I'tikaf.

- d. Ustuwanah Tawbah (Pillar of Repentance) – A Sahabi chained himself to this pillar, having realised that he committed a mistake, refused to be unchained unless Allah forgives him.

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The mimber and muazzin's stand is not in the Raudul Jannah.

The Carpet in Raudul Jannah is offwhite in colour, different from the rest of Masjid Nabawi.

Enter the Masjid with the intention of I'tikaf and try to spend as much time possible in the Masjid. Be very careful of your behaviour and do not raise your voice. Do not miss a single salah in the Masjid with jama'ah, if you go out on Ziyarat, be back on time. Try to spend at least eight (8) days in Madinah (See Kitabul Fada'il). (Not compulsory).

Do not kiss or touch any object for the sake of evoking a blessing. This act is reserved for the Hajar Aswad and the Quran.

2. **MASJID QUBA:** This was the first masjid in the vicinity of Madinah. Make a point of visiting it on Saturday after Fajr, as this was the habit of Rasulullah ﷺ (Bukhari).

If this is not possible, then any other day will suffice.

Very close to the Masjid on the Qiblah side was the home of Kulthum-bin-Hadam, where Rasulullah (ﷺ) resided on his arrival from Makkah. The home has been demolished.

3. **UHUD:** Uhud is a mountain on whose slope the Battle of Uhud was fought in 3 A.H. The martyrs of this battle are buried here, most prominent being Hamzah, the uncle of Rasulullah (ﷺ). Try to visit Uhud on Thursday.
4. **MASJID QIBLATAIN:** (The Masjid of Two Qiblahs). Salah was being performed in this masjid when the order to change Qiblah was revealed (2A.H.). Part of the salah was performed facing Jerusalem and the other part Makkah. Both are in opposite direction.
5. **SABA‘A MASAAJID:** (Seven Masjids.) On this site Rasulullah (ﷺ)

camped during the Battle of the Trench in 5 A.H, Several masjids were erected here to commemorate the various Muslim camps. Surprisingly they are not seven in number, The highest masjid called Masjidul Fath (Victory Masjid) is the actual spot where Rasulullah (ﷺ) camped. A new large masjid is now constructed here. (2009)

6. **MASJID IJABAH:** Three duas were made in this masjid by Rasulullah (ﷺ) of which the first two were accepted
 - a. “My Ummah will not be destroyed by famine.”
 - b. “My Ummah will not be destroyed by floods.”
 - c. “That my Ummah will not fight amongst themselves.”

7. **MASJID GHAMAMAH:** During the period of Rasulullah's (ﷺ) stay in

Madinah, Eid salah used to be performed here. It is no longer used for this purpose.

8. **Nearby is Masjid Ali** which was also used for Eid Salah.
9. **MASJID JUMU'AH** – The first Jumu'ah in Madinah was performed here. About 200 meters from Masjid Quba. Presently rebuilt.
10. **AL BAQI:** The ancient graveyard of Madinah. About 10 000 Sahaba are buried here including most of the wives of Rasulullah (ﷺ), all his daughters, his son Ibrahim, members of his family and Uthman the third Khalifah (رضي الله تعالى عنه).

If possible visit it on Friday. Entry into the cemetery is at the discretion of the authorities. Women are not allowed into the cemetery. The cemetery is open to the public (men only) from after Fajr

till sunrise, and after Asr till sunset. You could accompany a funeral into the cemetery at any time provided one stays with the deceased's party and assist in the burial rites.

11. **WELLS OF MADINAH:** There are several wells in Madinah from which Rasulullah (ﷺ) drank. Water exists in some, though most cannot be easily reached.

The local date market is worthy of visiting. A large variety of Madinah dates is one sale here. Remember, that Rasulullah (ﷺ) also asked Allah Ta'ala to bless the dates of Madinah. (Muslim)

MAKKAH

Among places of interest are:

1. **MOUNTAIN OF THAUR:** Rasulullah ﷺ and Abu Bakr رضي الله عنهما hid in a cave on this mountain before making hijrah to Madinah.
2. **CAVE OF HIRA:** Rasulullah ﷺ spent many days and hours in this cave meditating. Jibril's (AS) first visit to Rasulullah ﷺ was in this cave. It is possible to climb to the top. This mountain is called Jabal Noor.
3. **MINA/ARAFAT/MUZDALIFAH:** Places where the Hajjaj gather during the days of Haj.
4. **MASJID KHAIF (Mina):** See Kitabul Fada'il.
5. **AL MA'ALA:** The local graveyard of Makkah. Sayyidah Khadijah

(رضي الله عنها), the most beloved wife of Rasulullah (صلوات الله عليه وآله وسليمه)، is buried here. Many other Sahaba and saints are also buried here. One can enter the graveyard (men only) but the area where Sayyidah Khadijah (رضي الله عنها) is buried has been sealed off.

6. **MASJID AQABAH** (also Masjid Bay'ah) The oldest masjid in Makkah. The Nabi (صلوات الله عليه وآله وسليمه) met the Ansar from Madinah (Yathrib) here. Situated close to the Jamratul Aqabah.

Note: Visiting the various areas of ziyarat is of no religious significance. The trip acquaints us with historical events. The only exceptions are Masjid Quba, Baqi and the cemetery of Uhud.

KITABUL AD'IYAH (BOOK OF DUAS)

WHEN LEAVING HOME:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ.
وَلَا حُوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

*In the name of Allah. I rely upon Allah. –
There is no power and might besides Allah.*

ON BOARDING A CAR OR OTHER VEHICLE:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ سَخَّرَ لَنَا هَذَا وَمَا كُنَّا
لَهُ مُقْرِنِينَ وَإِنَّا إِلَيْ رَبِّنَا لَهُنَّ قَلْبُونَ ﴿١٣﴾

Praise be to Allah! Glory be to Him who has controlled this vehicle for us. Though we were unable to control it. Surely we will return to our Lord. (Surah Zukhruf: 13-14)

INTENTION FOR UMRAH:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي
وَتَقْبِلْهَا مِنِّي -

O' Allah! I am intending to make Umrah, so make it easy for me and accept the Umrah from me.

THE TALBIYAH:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ
لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ
لَا شَرِيكَ لَكَ

Here I am. O' Allah here I am.

*Here I am, You have no partner, here I am
Surely all praise, favour and authority
belongs to You,
You have no partner.*

ON THE OUTSKIRTS OF MAKKAH

أَللّٰهُمَّ إِنَّ هَذَا حَرَمٌكَ وَحَرَمٌ رَسُولِكَ
 فَحَرَمٌ لَحْمِي وَدَهْنِي وَعَظَمِي وَبَشَرِي عَلَى
 النَّارِ، أَللّٰهُمَّ امْنِي عَذَابَكَ يَوْمَ تُبَعَثُ
 عَبَادُكَ

O' Allah! Surely this is Your Sacred Place and the Sacred Place of Your Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ). So forbid the fire upon my flesh, blood, bones and skin. O' Allah! Grant me protection from Your Punishment, the Day on which your servants will be raised.

ENTERING THE MASJID HARAAM:

بِسْمِ اللّٰهِ أَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ، أَللّٰهُمَّ
 اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

In the name of Allah. O' Allah! Shower Your Mercy upon Muhammed (ﷺ) O' Allah! Forgive my sins and open for me the doors of Your Mercy.

ON SIGHTING THE KA'BAH:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَبِنَا
 رَبَّنَا بِالسَّلَامِ، اللَّهُمَّ زِدْ هَذَا الْبَيْتَ
 تَشْرِيفًا وَ تَعْظِيمًا وَ تَكْرِيمًا وَ مَهَابَةً وَ زِدْ
 مَنْ شَرَفَهُ وَ كَرَّمَهُ هُنَّ حَجَّةُ أَوْ اغْتَمَرَهُ
 تَشْرِيفًا وَ تَعْظِيمًا وَ تَكْرِيمًا وَ بَرَّا.

O' Allah! You are Peace and from You comes Peace. So keep us alive, our Lord in peace. O' Allah! Increase This House in dignity, honour nobility and awe. And increase him who performs Haj or Umrah in dignity, honour, nobility and piety.

INTENTION FOR TAWAF:

اللّٰهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ
 فَيَسِّرْ رُبِّي وَتَقْبِلْهُ مِنْيَ سَبْعَةَ آشْوَاطٍ يَلِهِ
 تَعَالٰى.

O' Allah! Intend performing the Tawaf of Your Sacred House, so make my tawaf easy for me: and accept it from me. Seven rounds for Allah The Most High.

ISTILAM OF THE HAJRASWAD:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah – Allah is The Greatest.

TAWAF DUAS:

Recite the following Dua between Rukn Yamani and Hajar Aswad. Also between Hajar Aswad and the Hatim.

﴿رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ﴾

Oh Lord! Grant us good in the world and in the Hereafter and save us from the punishment of the Fire.

(Surah Baqarah: 201)

This is the most recited dua in Tawaf by Rasulullah ﷺ and the Sahabah رضي الله عنهم

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيْمِ -

Glory be to Allah. All praise be to Allah. There is none worthy of worship besides Allah. Allah is the Greatest.

There is no power and might except from Allah, the Most High, The Great.

اللَّهُمَّ قَنِعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيهِ
وَأَخْلُفْ عَلَى كُلِّ غَائِبَةٍ لِي بِخَيْرٍ -

O' Allah! Make me content with that which You have given me and bless me in it and be my deputy in the welfare of all those who are away from me.

AT RUKN YAMANI RECITE:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي
الدُّنْيَا وَالْآخِرَةِ. رَبَّنَا أَتَنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ
النَّارِ ﴿٢٠﴾

On Allah! ask You for forgiveness and safety in the world and in the Hereafter. "Our Lord, Grant us good in the world and in the Hereafter and save us from the punishment of the Fire." (See Kitabul Fada'il)

When directly in line with the Mizab recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ
وَالغُفُوْعَ عِنْدَ الْحِسَابِ.

O' Allah! I ask You for comfort at the time of death and forgiveness at the time of accounting.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَاقَةِ
وَمَوَاقِفِ الْخُزُبِ فِي الدُّنْيَا وَالْآخِرَةِ.

O' Allah! I seek protection in You from disbelief, hunger and disgrace in the world and in the Hereafter

Note: The above mentioned duas are some of those recited by Rasulullah (ﷺ) and the Sahabah (رضي الله عنهم) during Tawaf. When reciting them try to keep the meanings in mind. The Mu'tamir is not bound to these

duas only and can recite anything else to suit his personal needs, in any language.

BEFORE PERFORMING THE WAJIBUT TAWAF RECITE:

﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

Take as your place of worship the place where Ibrahim (A.S.) stood (to perform Salah). Surah Baqarah – 125)

ON MOUNT SAFA AND MARWAH RECITE:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾

Surely Safa and Marwah are among the Symbols of Allah. (Surah Baqarah – 158)

الله أكbar

Recite thrice

Allah is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ

Recite thrice:

There is none worthy or worship besides Allah.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَّا هُوَ
 وَلَهُ الْحَمْدُ، يُحْيِي وَيُمْتَدِّدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ
 عَبْدَهُ وَهَزَمَ الْأَخْرَابَ وَحْدَهُ

There is none worthy of worship besides Allah, Who is Alone and has no partner. His is the Kingdom and for Him is all Praise. He gives life and causes death and He has power over everything. There is none worthy of worship besides Allah who is Alone. He fulfilled His promise and assisted his slave Muhammed (ﷺ) and defeated the combined armies alone.

Salat-wa-Salam silently (Durood Sharif):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
وَبَارِكْ وَسِّلْمُ

Oh Allah! Shower Your Blessings, Mercies and Salutations on Muhammed and the family (followers) of Muhammed (or any other Duroody you know).

BETWEEN SAFA AND MARWAH:

رَبِّ اغْفِرْ وَارْحَمْ أَنْتَ الْأَعَزُّ الْأَكْرَمُ.

O'my Lord! Forgive (us) and be merciful (to us). Surely You are Most Mighty and Most Generous. Note: You can recite any other duas that you wish. ON LEAVING THE MASJID HARAAM (or any Masjid):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ اللَّهُمَّ إِنِّي
أَسْأَلُكَ مِنْ فَضْلِكَ

In the Name of Allah. O' Allah! Shower your Blessings on Muhammed (ﷺ). “O' Allah! I surely seek from You Your bounty.”

AT MADINAH ON THE OUTSKIRTS OF MADINAH:

اللَّهُمَّ هَذَا حَرَمٌ نَبِيًّا فَاجْعَلْهُ وِقَايَةً لِي
مِنَ النَّارِ وَ آمَانًا مِنَ الْعَذَابِ وَ سُوءِ
الْحِسَابِ.

O' Allah! This is Your Prophet's Sanctuary, therefore make it a protection for me from the Fire and a safety from Punishment and an evil reckoning.

SALAM:

الصَّلَوةُ وَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَوةُ وَ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

الصلوة والسلام عليك يا خير خلق الله
 الصلوة والسلام عليك أئتها الثنائي ورحمة
 الله وبركاته.

يا رسول الله إني أشهد أن لا إله إلا الله
 وحده لا شريك له
 وأشهد أنك عبد الله ورسوله
 وأشهد أنك ببلغت الرسالة
 وأديت الأمانة
 ونصحت الأمة
 فجزاك الله خيرا
 جزاك الله عيناً أفضل مما جازى نبيها عن
 أمته.

Blessing and Peace be upon You O Messenger of Allah.

Blessing and Peace be upon You O Beloved of Allah

Blessing and Peace be upon You O Best Creation of Allah

Blessing and Peace be upon You O Prophet and the Mercy of Allah and His Blessing

O Prophet of Allah! I bear witness that there is none worthy of worship besides Allah, Who is Alone and has no partner.

And I bear witness that You are His slave and Messenger.

And I also bear witness that you passed the message You have discharged the trust (given by Allah)

You have counselled the people.

May Allah reward You on our behalf better than which Allah rewarded any Prophet on behalf of his Ummah.

Note: There is no fixed Salam to be recited at the Muwajahah Sharif. The first few lines or the first line will also suffice

SALAM ON BEHALF OF OTHERS

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مَنْ
يَسْتَشْفِعُ بِكَ إِلَى رَبِّكَ.

Blessing and Peace be upon you O Messenger of Allah from... (name...) he/she is requesting you to plead to your Lord on his/her behalf.

SALAM TO ABU BAKR (رضي الله عنهما) :

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي
الْغَارِ أَبَا بَكْرٍ الصِّدِّيقِ، جَزَاكَ اللَّهُ عَنْ أُمَّةٍ
مُحَمَّدًا خَيْرًا.

Peace be upon you O deputy of Rasulullah.

Peace be upon you O companion of Rasulullah in the Cave Abu Bakr Siddiq.

May Allah reward you well on behalf of the Ummah of Muhammed (ﷺ).

SALAM TO UMAR (رضي الله تعالى عنه):

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ السَّلَامُ
عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ عَمَرَبْنِ
الْخَطَابِ الْفَارُوقِ جَزَّ اللَّهُ عَنْ أُمَّةِ مُحَمَّدٍ
خَيْرًا.

*Peace be upon you leader of the faithful
Peace be upon you O Pride of Islam and the
Muslims, Umar bin Khattab al-Farouk.
May Allah reward you well on behalf of the
Ummah of Mohammed (ﷺ).*

COMBINED SALAM:

أَلْسَلَامُ عَلَيْكُمَا يَا ضَجِيعَنِي رَسُولُ اللَّهِ
 وَرَفِيقِيهِ وَوَزِيرِيهِ وَجَزَاكُمُ اللَّهُ أَخْسَانَ
 الْجَزَاءِ-

*Peace be upon you O Two Resters (beside)
 Rasulullah, His Two Companions and
 Ministers. May Allah reward the two of you
 an excellent reward.*

Note: The Mu'tamir will see and hear people reciting some very flowery and fancy Salams and duas at various ziyaarats. Rather recite a simple dua in your own language from the bottom of your heart than something unknown to you.

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ
 فَاسْتَغْفِرُوا اللَّهَ وَاسْتَغْفِرَ لَهُمُ الرَّسُولُ
 لَوْجَدُوا اللَّهَ تَوَآءِلَّ حِيمًا﴾

And if they did wrong then came to you and sought forgiveness from Allah and the Prophet sought forgiveness for them, they will find Allah Most forgiving and Merciful.
 – (Surah Nisa – 64)

RETURNING HOME: (DUA OUTSIDE YOUR TOWN)

When Rasulullah ﷺ used to return from an expedition, Haj or Umrah he used to say the following:

On very climb (uphill) he used to recite the Takbir thrice. Thereafter he recited:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْكُلُّ
 وَلَهُ الْحَمْدُ يُحْيِي وَيُمْبَيِتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
 قَدِيرٌ، أَئْبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ
 لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ
 عَبْدَهُ وَهَزَمَ الْأَخْرَابَ وَحْدَهُ

There is none worthy of worship besides Allah who is Alone and has no partner. His is the Kingdom and for Him is all Praise and He has power over everything. (We are) Returning, repenting, worshipping, prostrating and praising our Lord. Allah has fulfilled His Promise, assisted His slave and defeated the combined groups all alone.

Also refer to my booklet “Duas for Haj and Umrah” for an extensive set of duas.

TERMS

1. ATTAR (Itr) a fragrant perfume.
2. FARD (pl. fara'id) – Compulsory.
3. HAJI – one who performs/Performed Hajj (pl. Hujjaj)
4. HAJR ASWAD (Black Stone) – formerly, a pure white stone from Jannah. Presently broken into about eight pieces.

5. **HARAAM** – Forbidden, also means sacred. Masjid Haraam. The Sacred Masjid.
6. **HATIM** semi – circular shaped area adjoining the Ka‘bah. Formerly part of the Ka‘bah.
7. **HALQ** – To shave all the hair (of the head). (For men only)
8. **HARAM** (Holy Places/Sanctuary) – fixed boundaries around Makkah in which the following is prohibited: Hunting/cutting trees, plants, fighting, killing (Bukhari-Muslim). People in Makkah go outside the Haram boundary to tie their Ihram for Umrah. Taneem is out of the Haram. The city of Madinah is also Haram. The same rules of Makkah apply.
9. **IBADAT**-Act of worship.

10. IDTIBA- To wrap the upper Ihram garment in such a way that the right shoulder remains bare (open) and the left shoulder is covered (for men).
11. IHRAM – two pieces of unsewn (unstitched) cloth worn by all male Hujjaj and Mu‘tamirin.
12. ISTILAM – (to kiss/touch) kissing the Hajar Aswad or touching the Rukn Yamani. Rasulullah (ﷺ) did not kiss or touch any other part of the Ka‘bah.
13. I‘TIKAF – a special form of seclusion in the masjid during the last ten days of Ramadan.
Nafl I‘tikaf can be performed at any time of the year and for any period.
14. MAKRUH – unpleasant/distasteful. (Makruh Tahrimi – very unpleasant bordering on Haraam), Makruh times for performing nafl salah:

- a. From after Asr till sunset.
- b. From Subuh Sadiq (early dawn) till sunrise.

According to one Hadith, some scholars deduce that there are no prohibited times of salah in Makkah.

- 15. MAQAM IBRAHIM (lit. standing place of Ibrahim (AS) on this spot is a rock bearing the footprints of Ibrahim (AS)
- 16. MATAF – tawaf area.
- 17. MIHRABUN NABI – The place where Rasulullah (ﷺ) performed imamat.
- 18. MILAIN AKHDARAIN – two markings between which Hajar the wife of Ibrahim (AS) ran in search of water.
- 19. MIMBAR – The Pulpit. The imam stands on it to deliver sermons (khutbah).

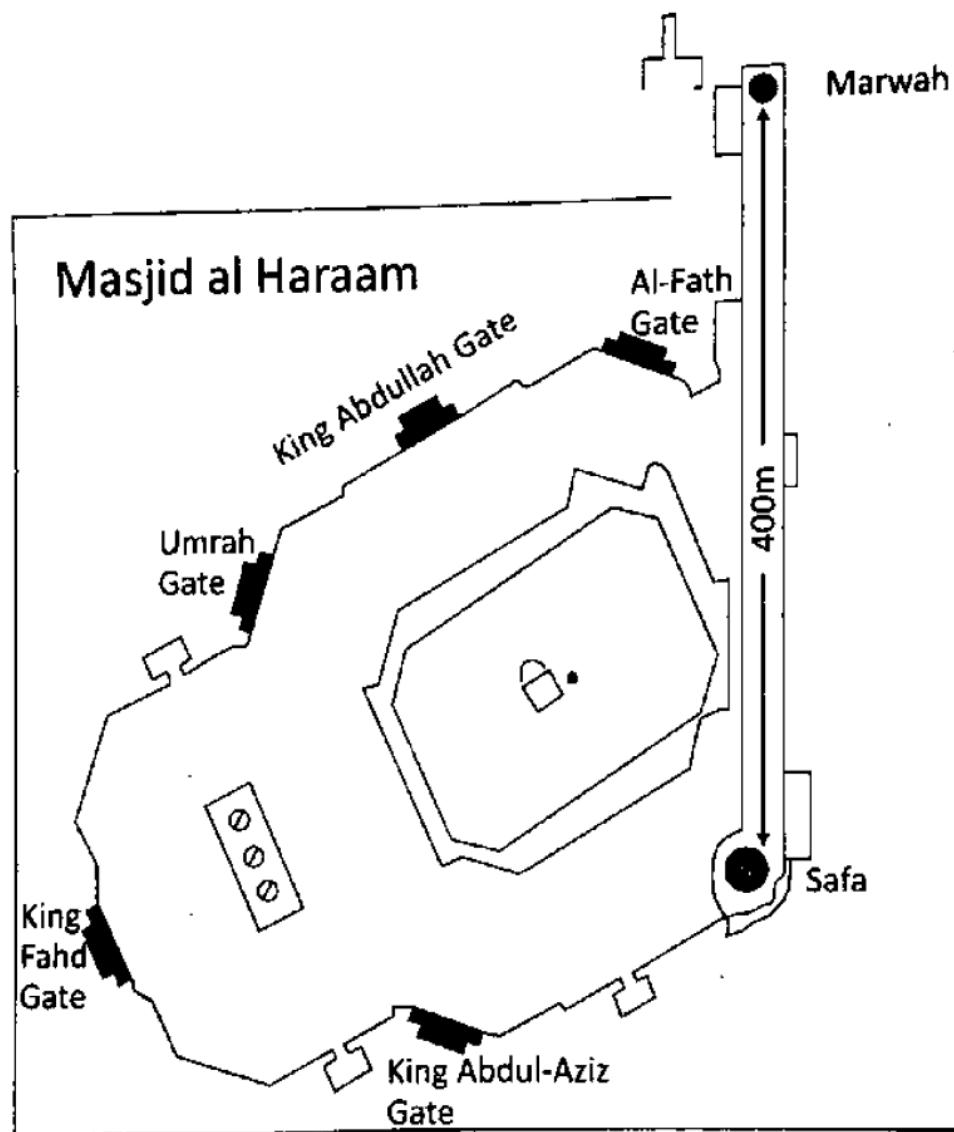
20. MIQAT – an outer boundary around Makkah which cannot be passed without Ihram (pl. Mawaqeet). This boundary is much further than the Haram boundary.
21. MIZAB – gutter from the roof of the Ka‘bah. Falling into the Hatim.
22. MUHRIM – one who is in a state of Ihram.
23. MULTAZAM – a space of two metres from the door of the Ka‘bah till the Hajar Aswad.
24. MUSTAHAB – occasionally done by Rasulullah (ﷺ). There is a reward for doing it and no sin for leaving it.
25. MU‘TAMIR – one who performs/ performed Umrah (pl. M‘utamirin).
26. MUWAJAHAH SHARIF. The face section of the graves of Rasulullah

(رضي الله عنه), Abu Bakr (رضي الله عنه) and Umar (رضي الله عنه)

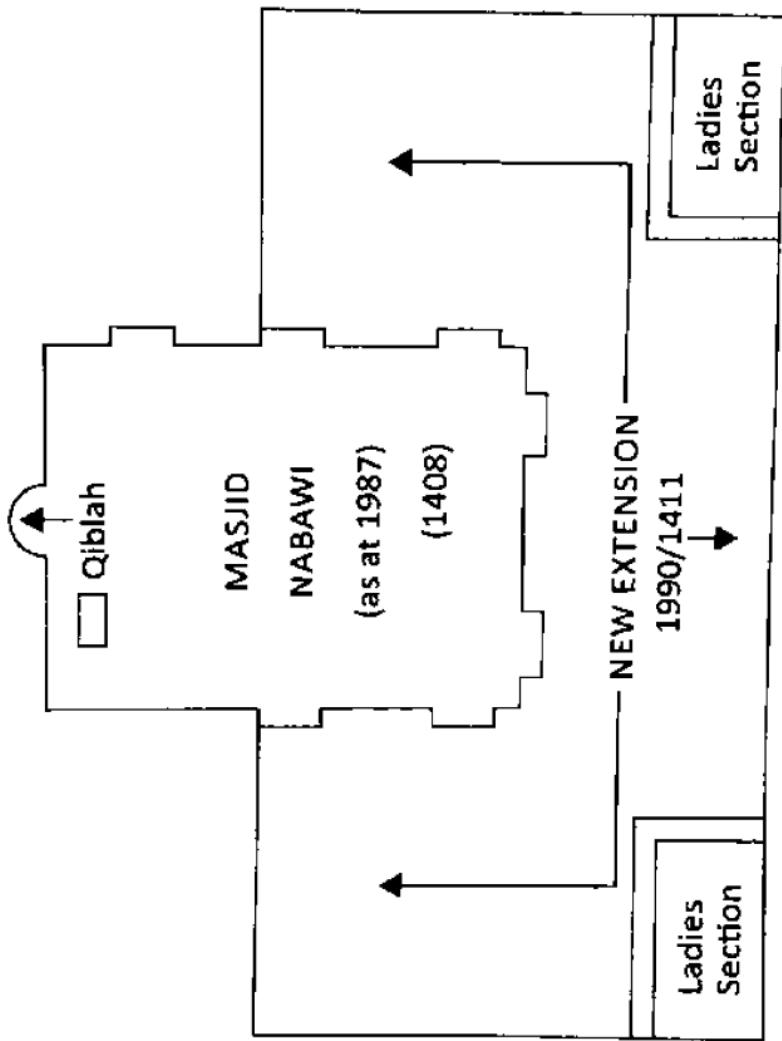
27. NAFL-Extra. Something not compulsory.
28. NIYYAH (Niyyat) – Intention. Can be made with the tongue or heart.
29. QASR – To trim or cut hair of the head. (For men and women.)
30. RAMAL – To walk in a brisk manner/ step with the chest out. (men only)
31. RAMADAN – The 9th month of the Islamic calendar. The month of Fasting.
32. RAUDUL JANNAH – A garden of Paradise. (Raud- garden; Jannah- Paradise).
33. SAHABAH. Companions of the Prophet (رضي الله عنه).

34. SA'EE – to go from Safa to Marwah and back, seven times. (Safa Marwah – Two hills traversed by Hajar, the wife of Ibrahim (A.S) in search of water and people. The sa'ee is a re-enactment of this.)
35. SHAWT – one circle around the Ka'bah. Seven shawts equal one tawaf. For Safa/Marwah. Also called a shawt.
36. SUNNAH MUAKKEDAH – an act performed regularly by Rasulullah (ﷺ).
37. Ta'if (pl Ta'ifeen) one making Tawaf.
38. TAHAJJUD – a nafl salah made during the last part of the night. The time for Tahajjud expires ± 90 minutes before sunrise.
39. TAHIYATUL MASJID – Two rakaats salah performed when entering the masjid (lit. greeting of the masjid).

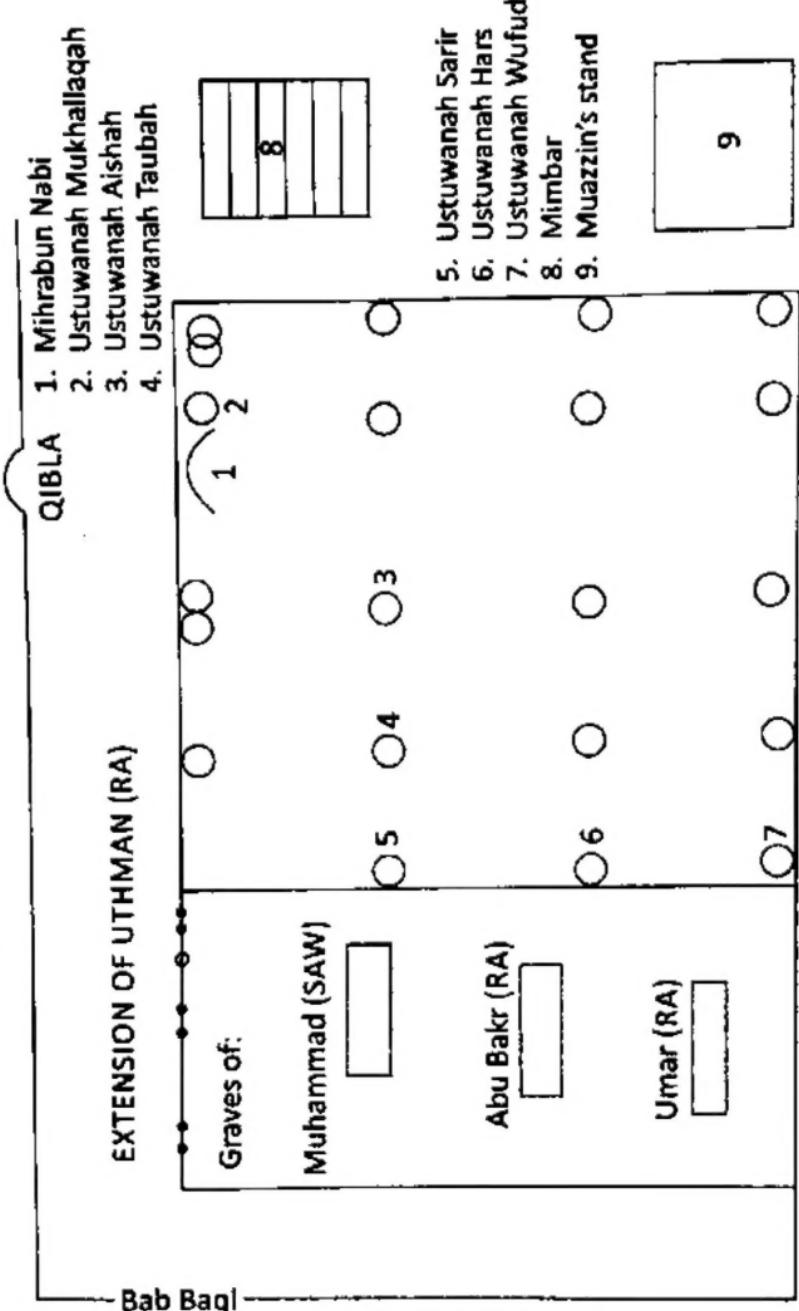
40. TAHLIL – Reciting the Lailaha illallah. (There is no god (worthy of worship) except Allah).
41. TAKBIR – reciting of Allahu Akbar. (Allah is the Greatest.)
42. TALBIYAH – the Labbaik.
43. TARAWIH – 20 rakats performed in Ramadan only after Esha salah.
44. TASBIH – to recite subhanallah (Glory be to Allah.)
45. UMRAH – A small haj performed any time of the year except the five days of haj.
46. WAJIB – compulsory (Pl. Waajibat) (Wajibut Tawaf – compulsory two rakaats performed after Tawaf).
47. ZAM ZAM – the miraculous well created for Ismail (AS). No longer accessible to the general public.



MASJID NABAWI – 2015



Raudul Jannah And Its Pillars



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